

Addis A. Odell

ARCHIBALD
HENDERSON
COLLECTION

1804

1904

First
Presbyterian
Church

Concord, North Carolina.



A HISTORY

OF THE

First Presbyterian Church, Concord, North Carolina,

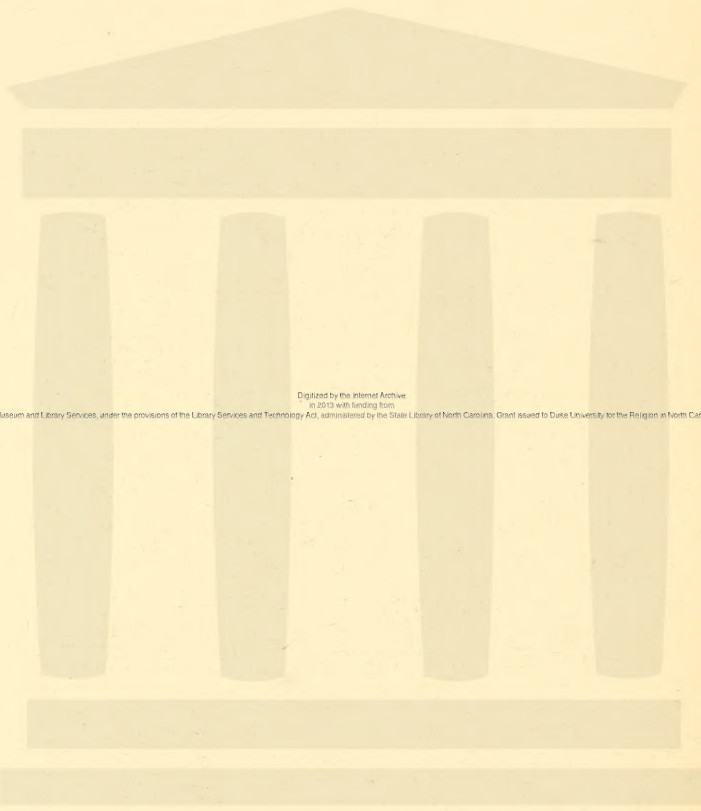
FROM ITS ORGANIZATION, 1804, TO THE COMPLETION
OF THE PRESENT NEW CHURCH BUILDING, 1905.

BY

MRS. RICHARD SADLER HARRIS.

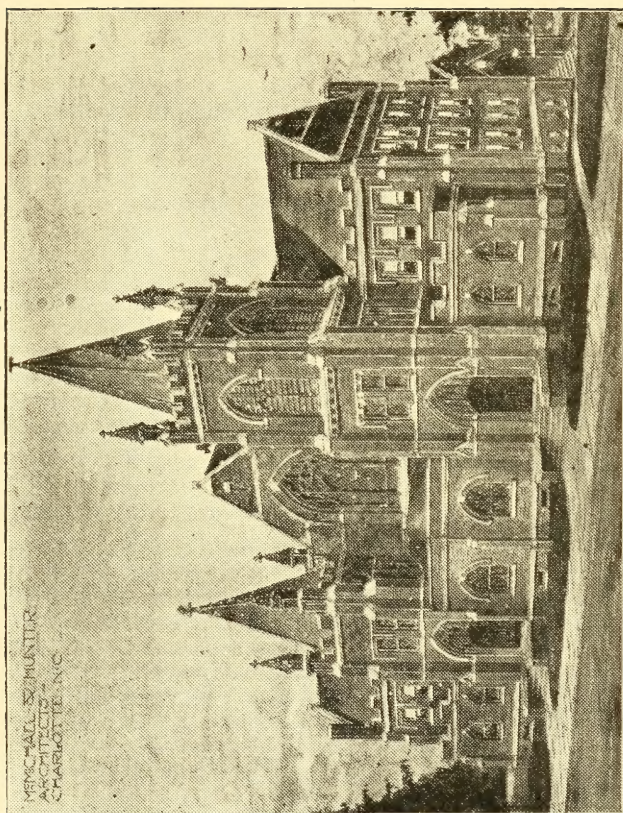
Written at the request, and published by
the authority of the Session of the Church.

CONCORD,
TRIBUNE JOB OFFICE,
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MERRILL SCHMIDT
ARCHITECT -
CHARLOTTE, N.C.

First Presbyterian Church

OF

Concord, North Carolina.

I planted thee a noble vine, wholly a right seed.—Jer. 2: 21.

Location.

The organization that bears the name of the First Presbyterian church of Concord is the leading church of its denomination in the town of Concord, Cabarrus county, North Carolina.

Cabarrus county lies midway between the mountain ranges of the west and the seacoast plains of the east, and in that portion of the Piedmont section which is between the Yadkin and Catawba rivers, and which from its earliest settlement has been a Presbyterian stronghold in schools and churches.

In the patriotism, the material prosperity, educational and religious culture of the people within its borders, Cabarrus stands foremost among the counties of the State.

Being a part of Mecklenburg in 1775, Cabarrus was a sharer in the Declaration of Independence; three miles northwest of the county seat, on the Salisbury road, is the spot where the Black Boys destroyed the ammunition wagon train of the British forces.

Her soldiers were in the Revolutionary army, in the Mexican war, and in every cemetery in the county lie her dead sons brought home from Confederate battlefields. Cabarrus is rich in granite and gold and is in the centre of the cotton mill industry of the State. Concord, the county seat, has a population of nearly 12,000, and is sur-

rounded by a cordon of successfully operated cotton mills. It is, also, a prohibition town, having no barrooms since 1886.

Concord is built on an elevated ridge that slopes westward, in a broad sweep, to the line of the Southern railway, and the traveler sees the whole town spread before him in a beautiful panorama.

Its streets are lined with handsome residences, mercantile establishments and banking houses that would do credit to a large city; has graded schools, the Central building costing \$20,000; sewerage, electric lights, artesian water, daily and weekly newspapers, churches of all denominations, and every concomitant that makes up the modern life of an enterprising people.

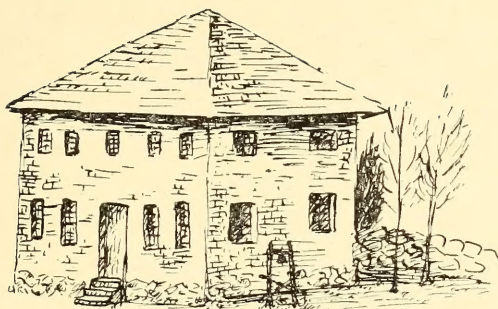
Through its market flows an ever-increasing tide of traffic in all lines of business.

In the very centre of this busy mart, on West Depot Street, one of the main thoroughfares, stands the new Presbyterian church, an imposing edifice, an ornament to the town, erected in this the centennial year of the congregation, and the fourth year of the pastorate of Rev. George H. Cornelson, Jr.

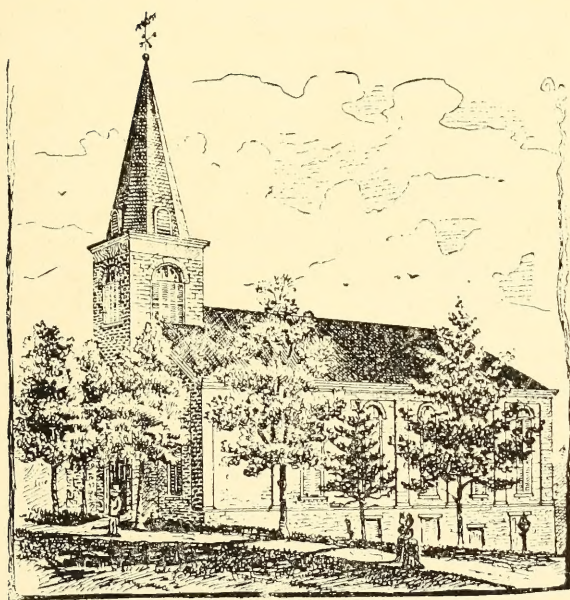
Beginning.

Away back in the opening years of the last century, there were Presbyterians living in the town of Concord. These Presbyterians united in the organization of a church and the election of elders, but no record was made of this organization, the election of these officers, or of any other church business, until about the year 1840. The late R. W. Allison, a venerable elder, and a man of remarkable memory, wrote a history of the church, a few years before his death, and in it is embodied all that can now be learned of those long ago days when church matters were not so carefully recorded as in these latter times. He writes that the first record substantiating the existence of the Concord church, is a deed, proven and recorded, bearing date of December 14th, 1804, "whereby John Masters, Esquire, for and in consideration of ten pounds, North Carolina currency, paid by John Nishler, Hugh Carothers, James Scott, John Rodgers, Thomas White and Robert Purviance, elders in Concord congregation, doth convey 2 acres of land to said elders for the use of the Concord congregation to-wit, the Presbyterians and Baptists, to build a meet-house on for themselves."

Concord was then only a village and the two acres were on the summit of a small elevation in the southwestern limits.



1835-6.



1874.

The first church was a log house about 40 feet long. As there were no logs to be found of that length, the "garment was cut to fit the cloth," and the house built after a unique design with twelve corners. This was done by the addition of a square annex built into each side, as may be seen from the following diagram of the floor space.



There were three doors to this house, and several windows with shutters but no glass.

There was no Sunday school in cold weather.

This house, built about 1810, was torn down in 1835 or 1836, and a brick church erected on the same site which was used by the congregation until 1874.

Deacons in Order of Election.

Dr. R. E. Gibson, Dr. L. S. Bingham, John McDonald, James C. Cannon.	1856.	A. B. White, Rufus Barringer, Caleb White,
	1867.	J. C. H. Burkhead, M. M. Gillon,
	1872.	P. B. Fetzer,
	1876.	
C. R. White, James McDonald, Dr. J. P. Gibson.	1882.	
Elam King, James W. Cannon.	1890.	J. W. Burkhead,
John A Kimmons.	1895.	George W. Brown,
George M. Lore.		
John C. Leslie, W. L. Bell.		
Dr. D. G. Caldwell, Brevard E. Harris.		

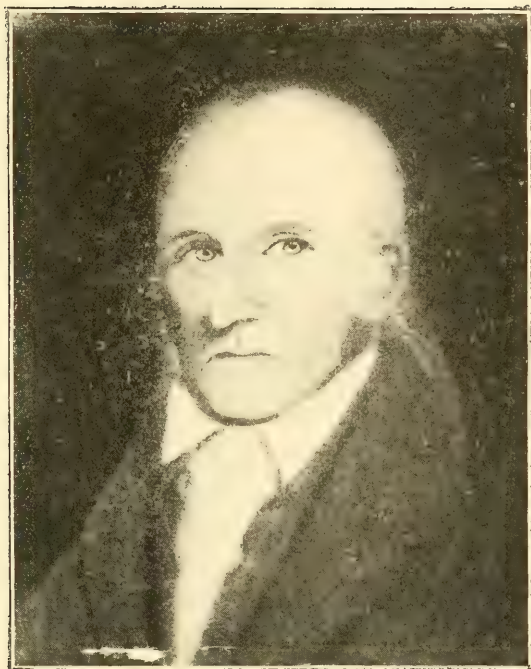
E. C. Barnhardt,	1899.	S. J. Ervin,
E. F. White,		H. L. Parks.
J. F. Goodson.	1904.	

PRESENT BOARD.

J. W. Cannon,	Elam King,
John A. Kimmons,	G. M. Lore,
G. W. Brown,	W. L. Bell,
E. C. Barnhardt,	S. J. Erwin,
E. F. White,	H. L. Parks,
J. F. Goodson.	

ELDERS IN ORDER OF ELECTION.

John Nishler,	1804.	Hugh Carothers,
James Scott,		John Rodgers,
Thomas White,		Robert Purviance.
David Neisler,	1819.	George Misenheimer.
Joseph Young,	1822.	John McLellan,
Israel Rodgers,		Alexander Scott.
John W. Hamilton,	1827 or 1828.	Thomas V. Cannon,
David Miller.		
Josiah P. White,	1833.	Daniel Coleman.
John F. Phifer,	1837.	James Phair,
William Miller.		
R. W. Allison,	1847.	R. Wilson Miller.
1852-A. J. Yorke - Robert R. Brown - & A. H. Moss .		George Fink.
victor C. Barringer,	1871.	D. F. Cannon,
Joseph Y. Allison,		
C. R. White.	1875.	M. W. Johnston,
M. M. Gillon,	1877.	A. N. McNinch.
Nathaniel Johnston,	188 ⁶ ,	M. H. H. Caldwell.
H. I. Woodhouse,		



REV. JOHN ROBINSON

P. B. Fetzer,	1890.	John A. Sims.
N. D. Fetzer,	1898.	D. G. Caldwell,
Brevard E. Harris,		
D. B. Morrison,	1904.	W. W. Stuart,
S. W. White.		

PRESENT BOARD.

C. R. White,	M. M. Gillon,
P. B. Fetzer,	H. I. Woodhouse,
J. A. Sims,	D. G. Caldwell,
B. E. Harris,	D. B. Morrison,
W. W. Stuart,	S. W. White.

1839.

FIRST BOARD OF TRUSTEES.—R. E. Gibson, A. B. White, J. P. White.

1886.

SECOND BOARD OF TRUSTEES.—P. B. Fetzer, D. B. Morrison, C. R. White.

SUNDAY SCHOOL SUPERINTENDENTS.—James Pharr, Wilson Miller, Rufus Barringer, A. J. Yorke, C. R. White, D. F. Cannon, H. I. Woodhouse, B. E. Harris.

ASSISTANT SUPERINTENDENT—J. A. Sims.

TEACHER OF PRIMARY CLASS FOR MANY YEARS.—Mrs. Emeline Partee Foard; of Little Lights at the time of the corner-stone laying, Miss Jennie Smith.

TEACHER OF YOUNG LADIES' CLASS FOR MANY YEARS.—Mrs. R. W. Allison.

SOCIETIES.

Ladies' Benevolent Society.

Woman's Foreign Missionary Society.

Young Ladies' Foreign Missionary Society.

Busy Bees, Children's Foreign Missionary Society.

Senior and Junior Covenanters Bands, Number 7.

ORGANISTS (PIPE).

Mrs. Bettie Miller-Lentz, Mrs. Salome G. Fetzer, Mr. Robert L. Kessler, Miss Mary Lewis Harris, Mrs. D. F. Cannon, Miss Lucy Lore.

CHOIR—1874-1904.

Mrs. Luther McKannan	Mrs. Jennie W Johnston,
Mrs. Bettie Harris-Wilson,	Mrs. Salome Goodson-Fetzer,
Mrs. Alida W. Burkhead,	Mrs. Moselle F. Means,
Mrs. Kate F. Noel,	Mrs. Corinne H. Shinn,
Mrs. Annie S. Herring,	Mrs. Annie C. Fitzgerald,
Mrs. H. I. Woodhouse,	Mrs. C. F. Ritchie,
Mrs. Moselle K. Hall,	Mrs. Adella S. Parks,
Miss Lou Stuart,	Miss Willie Richmond,
Miss Rosalie M. Harris,	Miss Alice Sims,
Miss Kate Morrison,	Miss Mary Lewis Harris,
C. R. White, 1850,	A. E. Lentz, 1874,
Thomas J. Fetzer,	H. I. Woodhouse,
James L. Watson,	James Lentz,
Thomas J. White,	F. C. Howland,
M. B. Schubert,	Edgar B. Caldwell,
Dr. H. C. Herring.	

PRESENT CHOIR.

Miss Gertrude Caldwell,	Miss Rosalie M. Harris,
Miss Edna M. Pitts,	Miss Alida White,
Miss Mamie Lentz,	Miss May White,
Miss Mary Lewis Harris,	A. E. Lentz,
Daniel Phifer,	E. J. Jones,
Ed. Sherrill,	Will Pitts.

SONS OF THE CHURCH WHO HAVE ENTERED THE MINISTRY.—Rev. Joseph Y. Allison, of Louisiana, Rev. W. A. Gillon, of Texas.

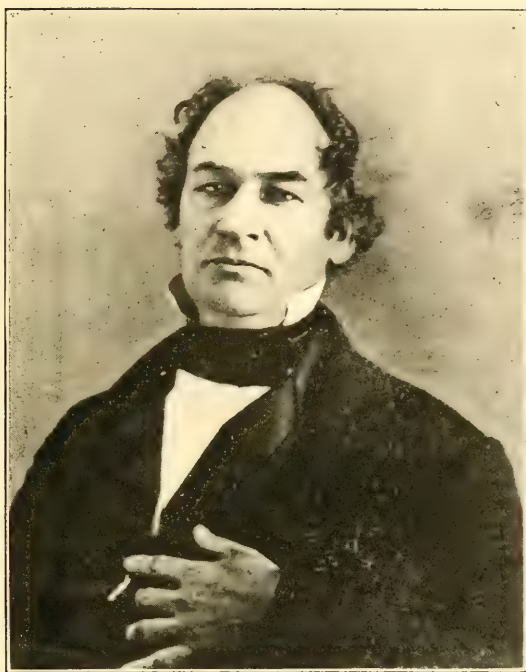
Pastors and Stated Supplies.

REV. DR. JOHN ROBINSON,

Pastor of Poplar Tent church, held services occasionally for the Concord congregation until about 1820, preaching at first in a gin house on Corbin street.

REV. SAMUEL CALDWELL,

Pastor of Sugar Creek church, as stated supply, held services once every month until 1825.



REV. JESSE RANKIN.

inations learned to sing by note. Wilson Miller, Robert Brown and Nelson Price led the congregational singing for many years. About 1852, a cabinet organ was bought, and the choir, led by Elder C. R. White, with Mrs. Victor C. Barringer as organist, occupied the end gallery opposite the pulpit.

Mr. Morrison lived on what is now the McDonald farm, a mile from his church. For many years he taught a boy's school, at first in the session house, and later in a house that stood among the large oaks at the home of Mr. W. A. Smith on North Union street.

In the month of August, 1853, a great revival occurred in this congregation, resulting from a protracted meeting held by Rev. Dr. Daniel Baker, of Austin, Texas.

He began every service with the hymn, "Blow Ye the Trumpet, Blow," and these verses became as familiar as a household word.

The congregations were gathered from both town and country and the time is yet remembered as that happy hour when

"The Spirit like some heavenly wind
Blows on the sons of flesh;
New models all the carnal mind
And forms the man afresh."

REV. PETER TINSLEY PENICK

In January, 1854, accepted the pastorate of this church, resigned in the autumn of the previous year by Mr. Morrison, and filled the pulpit until 1860, when he left North Carolina to take charge of a church in Virginia.

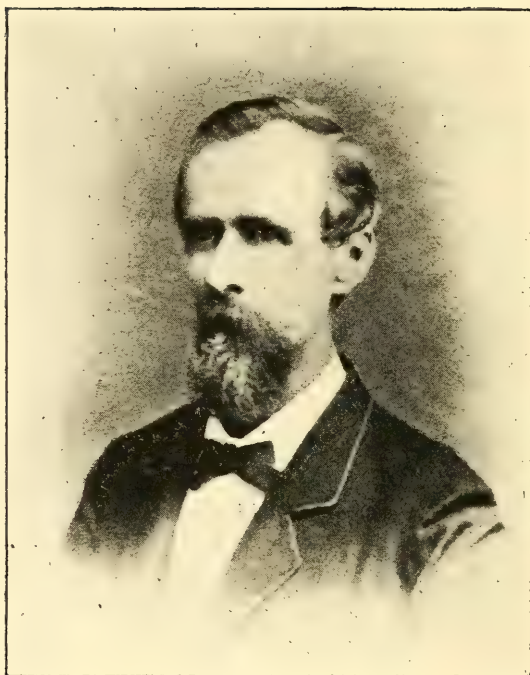
He was a man of untiring activity as a pastor, and of intense earnestness as a preacher, and by the blessing of God on his labors, the fruits of the great revival were garnered and the church greatly strengthened. Sunday school hour was changed to the afternoon and preaching service held morning and night.

Mr. Penick was gifted with a voice of wonderful compass and power; he could sing from bass to soprano, believed in keeping good time, and if the choir got to lagging, would join in with his trumpet tones and lead the congregation himself. On Sabbath nights in summer, when windows were up, his voice could be heard for blocks around rising above the singing of the congregation.

The church bell was bought about 1854 by Elder A. J. York, who was commissioned at the same time to buy a bell for the Methodist congregation, and also one for the Lutheran congregation.



REV. P. T. PENICK.



REV. ROBERT B. ANDERSON,

REV. ROBERT B. ANDERSON,

As stated supply, succeeded Mr. Penick in the latter part of 1860. He remained one year, accepting a chaplaincy in the Confederate army in 1861,

REV. WILLIAM M. KILPATRICK,

Just graduated from the Seminary, was pastor for the two years following, 1862-1863. He conducted the funeral service of the first Confederate soldier brought home from the battlefield for burial. In those troublous days the weekly prayer meeting was held at 4 o'clock in the afternoon in the Presbyterian church, all denominations uniting. Mr. Kilpatrick coming in, would often see only a handful of women and children, and, as there was no paid sexton, would go out and ring the bell himself to gather in a few more. He accepted a call from a church in Texas, and leaving here was succeeded by

REV. ROBERT B. ANDERSON,

who was again a stated supply for a short time in the early part of 1865. He resigned during the summer to take charge of a church in Columbia, South Carolina.

In the summer of 1866, Rev. Robert Nall, of Alabama, held a protracted meeting, attended with great blessing. A few weeks later Rev. Dr. Kirkpatrick, then President of Davidson College, held another meeting, during which he admonished the church of the duty of securing a pastor—of praying for one—the pulpit having been vacant for months. It was a time of domestic disorder, of financial stress, the surges of war had not subsided, and tears were still flowing for him who returned not from battle. In this period of social and political upheaval, the church suffered as well as the State. But the elders, and, no doubt, many members were prayerfully meditating.

“ Surely once this garden flourished,
Every plant was fair and green;
Then Thy word our spirits nourished,
Happy seasons we have seen.
But a drouth has since succeeded,
And a sad decline we see—
Lord, Thy help is sadly needed,
Help can only come from Thee.”

And help came. In the autumn of that same year, 1866,

REV. EPHRAIM HARDING, D. D.,

Accepted the pastorate of the church. He came as a comforter, a strengthener, a wise counsellor in this time of adversity. He taught patience under national disappointment, submission to the powers that be, and revived hope and courage in a dispirited people.

Irregular services were a thing of the past; the bell was rung no matter what the weather; Dr. Harding was there to preach and his sermons, so full of instruction, attracted large congregations. The church was again filled with worshiping assemblies. All but the west gallery—that was nearly deserted; in a few years entirely so, and the church has since had no colored membership.

Dr. Harding remained pastor for four years, accepting a call in the autumn of 1870 to the church in Milton, North Carolina, and was succeeded by

REV. MR. TUTTLE,

As stated supply for a short time in the early part of 1871.

REV. LUTHER MCKINNON, D. D.,

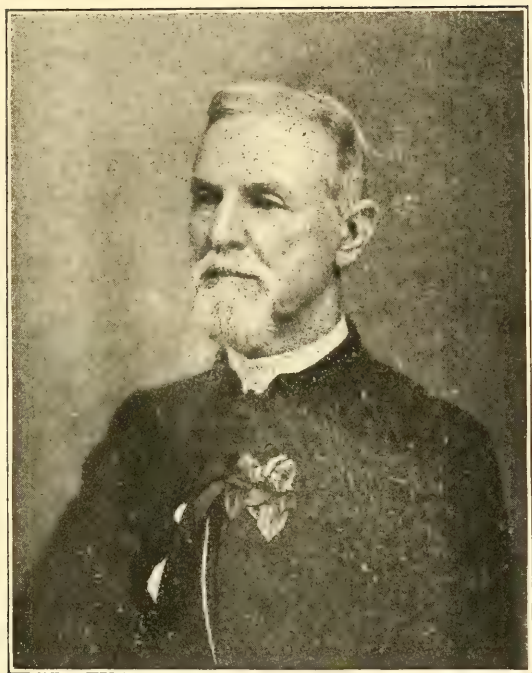
Took pastoral charge of the church in 1872, and under his wise administration the congregation entered upon a period of great prosperity. He was a pastor of rare executive ability, zeal and faithfulness. In the beginning of his pastorate, he inaugurated the home mission work of the church, which has since grown to such great proportions; introduced the envelope system of contributions, and with almost prophetic vision as to the future growth of the congregation, guided the church into the selection of a fortunate building site, fronting West Depot street, for the erection of a new church larger and more accessible.

This church, built of brick, was completed in 1874 and its doors opened to welcome the Synod of North Carolina in the month of October.

Elders A. N. McNinch and C. R. White started Sunday school work at Forest Hill and in the country near town, and from these schools grew the churches at Forest Hill and Zion, the latter of which was organized in this pastorate.

In 1873, property was bought and a manse erected on West Depot street.

The fine pipe organ, which is such a delightful addition to the music, was bought in 1880.



REV. EPHRAIM HARDING.



REV. LUTHER McKINNON.

The afternoon service of communion Sundays was given to household meetings. It was the appointed time for infant baptisms and for special talks to the children of the Sabbath school.

Dr. McKinnon resigned this pastorate in September, 1883, to take charge of a church in Columbia, South Carolina.

REV. DR. CHARLES MONTGOMERY PAYNE

Accepted the call of the Concord church in May, 1884, and for ten years labored most successfully to build up the people of his charge in every good word and work. The home mission work of the church was continued, the chapel at Forest Hill completed, and preaching service held and communion administered by Dr. Payne whenever occasion required.

He was an enthusiast on the subject of foreign missions, and gave an impetus to that work in this church which continues to this day.

He organized the Woman's Foreign Missionary Society, the Young Ladies' Price Society, the Busy Bee Society, the Ready Hands (boys) Society—all foreign mission societies.

It was in this pastorate that the name First Presbyterian Church of Concord was adopted by the congregation on motion of Elder R. W. Allison.

The baptismal font is the gift of Dr. Payne to the church. The Synod of North Carolina was again convened in Concord church during Dr. Payne's pastorate, and the music by Mr. Keesler's choir was a delightful feature of the occasion.

In the winter of 1887-8 a protracted meeting was conducted by Evangelist R. G. Pearson that awakened great interest.

A full choir led the music, and the church was crowded to the very doors; the aisles and the vestibule were full, people sat on the pulpit steps and on the platform, and at every service many remained outside unable to get seats. It is said that 1200 people were sometimes within sound of the preacher's voice. The meeting was greatly blest, and there were many accessions to the membership.

The tenth anniversary of this pastorate was celebrated by services at the church, at which all the ministers of other denominations in town were present; the history and work of the church were reviewed and a closing address delivered by the pastor.

Dr. Payne resigned this charge in the late summer of 1894, and accepted the call of the church at Washington, North Carolina.

He was succeeded in the pastoral office by

REV. W. C. ALEXANDER,

Who, as an able and earnest expounder of the Word, filled the pulpit with great acceptance, and one who by his sympathetic ministrations as a pastor won the hearts of his people and is still held in affectionate remembrance.

He was heartily welcomed by the congregation on the first Sabbath in December when he delivered his opening sermon as pastor of the church.

In surveying his new field of labor, Mr. Alexander was impressed with the urgent need of mission work among the rapidly-increasing population of the cotton mill sections, and, with wisely directed energy, led the congregation to greater interest and liberality in meeting the spiritual needs of the people close at hand. By his untiring zeal in this cause, the church, during his pastorate, carried on the home mission work with activity, success and blessing.

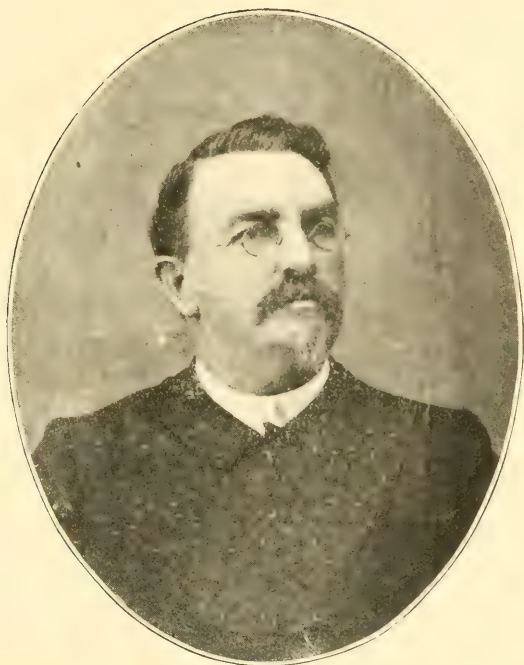
In addition to the work at Forest Hill, a chapel was built at Patterson cotton mill, four miles from town; a commodious brick church erected at Cannonville, and a Sunday school and a congregation organized at both places.

The progress and importance of this work were so ably presented to Concord Presbytery by Mr. Alexander, as to secure the co-operation of that body in supplying the pulpits of these mission churches with pastors. Rev. Alonzo K. Pool arrived in the summer of 1895 to take charge of Forest Hill, Patterson Mill, White Hall and the Stanly field. He resigned after two year's service and Rev. Charles F. Rankin accepted the call to take charge of these churches (with the exception of the Stanly field), and also of Cannonville, then newly built.

On his resignation to accept a call from the church at Red Springs, North Carolina, Rev. Cochran Preston succeeded him as pastor of these churches; and later, Rev. Mr. Duncan, as stated supply, took charge of Forest Hill. Mr. Duncan resigned after a short term of service and was succeeded by Rev. W. A. Gillon as pastor of Forest Hill February, 1901.

The school at Sunderland Hall, conducted under the auspices of the Northern Presbyterian church, and established during this pastorate, came also within Mr. Alexander's care, and he received many of the young ladies into the communion of the church.

A meeting, continuing nearly two weeks, was held by Rev. Wil-



REV. C. M. PAYNE.



REV. W. C. ALEXANDER.

liam R. Black, synodical evangelist of North Carolina, which awakened great interest and resulted in blessing to the church.

In this pastorate the hymn books were changed, the old being laid aside for the Hymns of the Ages. The Covenanter Band Number 7 was organized, and the third Sabbath of every month appointed as the regular day on which the Sabbath school should contribute to the support of the Orphanage at Barium Springs.

In the late autumn of 1899 Mr. Alexander resigned his charge of the church and accepted a call to the Maryland Avenue church in Baltimore.

On the first Sabbath in December he delivered his farewell discourse from the words of John's gospel, "Behold the Lamb of God which taketh away the sins of the world."

This sermon, so full of the marrow of the gospel, was a tender, solemn epitome of his five year's preaching. During the year following, the pulpit was filled by visiting ministers until the first Sabbath of December, 1900, when

REV. GEORGE H. CORNELSON, JR.,

Having accepted the call of the church extended in September, delivered his first sermon as pastor, from Romans 15: 29, "And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."

This discourse was an inspiring earnest of the "fullness of blessing" with which this ministry has been attended. Mr. Cornelson has greatly endeared himself to the people of his charge, and the church, following his aggressive leadership, has gone forward, in peace and prosperity, to greater usefulness than ever before.

The home mission work has been extended to the outlying section of the Gibson mill district, a Sunday school established there, a neat chapel built, and a congregation organized at the Westminster church. The members of the First church teach regularly in the Sabbath school of Westminster, as also in those of the other mission churches.

The chapel at Forest Hill has been sold; an attractive church building, with full seating capacity, erected on North Church street, and the name, McKinnon, church, adopted by the congregation. Adjoining property has been bought for a manse, and a new manse built for the Cannonville church.

In June, 1901, the trustees of the First church transferred the church property at McKinnon, Patterson Mill and Cannonville to the trustees of those churches.

Rev. R. P. Bayless supplied Westminster in 1902, and also China Grove in 1903, and on the resignation of Rev. W. A. Gillon at McKinnon, preached for the congregation there until the arrival of the present pastor, Rev. Mr. Haney, who now has charge of both McKinnon and Westminster churches.

Rev. John Wakefield has succeeded Rev. Cochran Preston as pastor of Cannonville church.

In the summer of 1902, Rev. J. F. Preston visited the church in the interest of foreign missions, and in October following the congregation assumed the support of

REV. R. S. HOPE,

of Toyohashi, Japan, as its representative on the foreign field.

During the same summer, the church building was thoroughly cleaned, repaired, and the floor laid with new carpet.

In January, 1903, Rev. A. G. McLees, synodical evangelist of South Carolina, held a protracted meeting, preaching twice daily for nearly two weeks. The services were greatly blest, and there were about 50 accessions to the membership, principally from the children of the Sunday school and the pupils of Sunderland Hall.

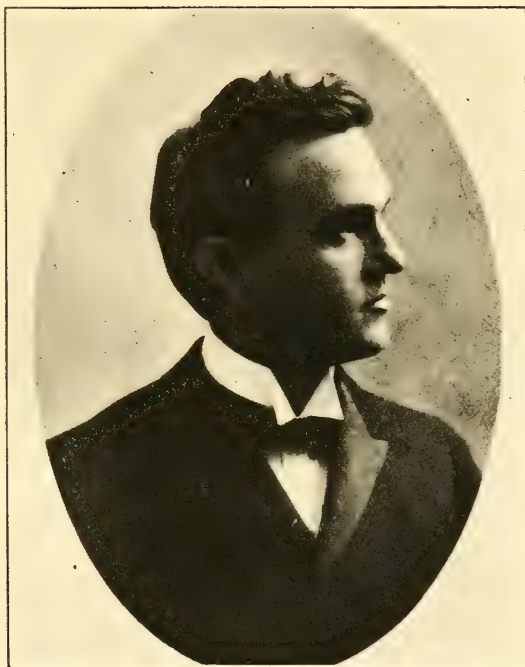
In the month of February following, a strip of land adjoining the church property was bought from Mr. Charles Wagoner for \$325, in anticipation of additional room needed for the erection of a new church.

The Sunday school of this church has an enrollment of 23 teachers and 238 scholars, including the pastor's Bible class.

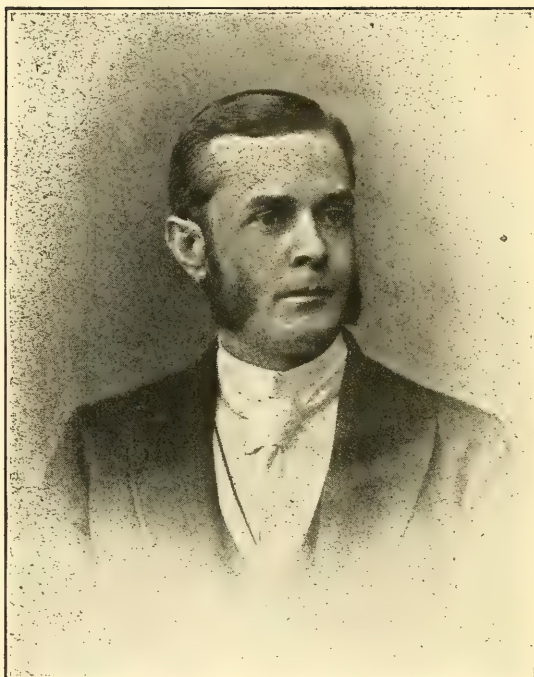
The teachers in the Sunday school are prepared for their work by attendance on the prayer-meeting service, at which the lesson for the coming Sabbath, is the subject of the lecture, and also by a supplementary conference, led by the pastor, at the close of prayer meeting.

The duty of contributing generously to the support of the Orphanage at Barium Springs is kept prominently before the congregation by both the pastor and the superintendent of the Sabbath school.

For the year ending March, 1905, the church reported membership and contributions as follows:



REV. GEORGE H. CORNELSON, JR.



REV. R. S. HOPE.

Members received by examination.....	49
Members received by certificate.....	9
Total.....	58
Members lost by removals, death, discipline.....	31
Net gain.....	27
Making, with members previously reported, a membership of..	500

CONTRIBUTIONS.

General expenses.....	\$ 2,108 40
Foreign Missions.....	724 82
Assembly's Home Missions.....	10 58
Local Home Missions.....	1,031 29
Education, Twentieth Century Fund, \$285.05, Barium Orphanage, \$306.51.....	591 56
Publication.....	15 05
Bible cause.....	7 56
Ministerial Relief.....	19 93
Colored evangelization.....	6 12
Presbyterial.....	50 00
Paid on new church account.....	12,653 90
Making a grand total of.....	\$ 17,219 27

Of this amount the Societies contributed as follows:

Ladies' Benevolent Society.....	400 50
Woman's Foreign Missionary Society.....	182 17
Young Ladies' Foreign Missionary Society.....	106 30
Busy Bee Society.....	15 00
Senior and Junior Covenanters.....	25 65

The congregation had continued worshipping in the church built in 1874, 30 years back, long after it was called "shabby," and its seating capacity taxed to accommodate the growing attendance, preferring, in self-denial, to provide the congregations of McKimmon, Patterson Mill, Cannonville and Westminster with suitable houses of worship before undertaking the long delayed work of building a new church for themselves.

The need for a building of modern design and equipment was now felt to be imperative. A sermon by the pastor from the words of Nehemiah, "Let us rise up and build," strengthened the people for

the work before them. Elders P. B. Fetzer and D. B. Morrison, Deacons J. W. Cannon and G. M. Lore, with Mr. J. P. Allison, were elected as a building committee. This committee accepted a plan submitted by Architect J. M. McMichael, of Charlotte, and awarded the contract for building to R. A. Brown, of Concord.

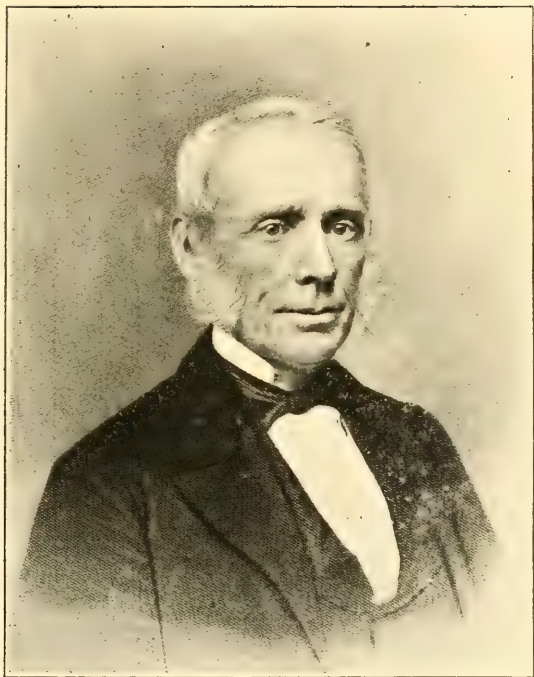
On Sunday, March 27th, Rev. P. B. Reed, of South Carolina, closed a protracted meeting of the previous week, and preached the last sermon in the old church. At the conclusion of the evening service, the congregation passed out, never again to assemble in this place of so many sacred memories and hallowed associations. Elders D. F. Cannon and N. D. Fetzer, Mrs. Dr. Burleyson, Mrs. C. R. White, Mrs. M. J. Scott, Miss Fannie Young and Mr. C. C. Caldwell crossed the threshold to join the church triumphant before the close of the passing year.

On the next morning the organ, carpet and other furnishings were stored away, the seats sent out to the new Presbyterian church at Harrisburg, and the empty building given over to Contractor Brown. This was soon torn down and the foundation of the new church laid a few feet west of the old building and about the same distance from the pavement of West Depot street. The congregation held service at first in the City Hall, and later in the Central school building.

The corner-stone of the new church was laid with appropriate ceremonies on the afternoon of June 14th, 1904.

Rev. Dr. James Henly Thornwell, of Fort Mill, South Carolina, was present by invitation, and delivered an address in the auditorium of the graded school building.

At the close of his address, the assembly moved in procession to the church grounds, where, after Divine blessing was invoked by the pastor of the church, Dr. Thornwell read a paper on the Origin of Corner-stone Laying, the primary class of Little Lights, who had paid for the corner-stone, rendered a familiar hymn, and the chairman, P. B. Fetzer, of the building committee, placed in the receptacle of the stone a sealed box containing a current number of the Christian Observer, one of the Presbyterian Standard, the paper read by Dr. Thornwell, a copy of the Church Directory, list of the building committee, list of the Little Lights, The History of Poplar Tent Church, and a copy of the Charlotte Observer. The ceremonies closed with a prayer by the pastor and the benediction by Dr. Thornwell.



MR. R. W. ALLISON.

The new building is a brick structure, with basement, main floor and gallery; a front of 92 feet, the walls with buttress and stone coping, running back 88 feet to the rear, which is built in semi-circular form. There are two main entrances from the street, which open into handsomely tiled vestibules, between which are the ladies, society room, with projecting circular front, ornamented with art glass windows and the adjoining pastor's study.

The pulpit platform is in front of the interior, the organ and choir occupying the arched recess in rear of the pastor's desk, which stands well forward to the centre, bringing the speaker within full view and hearing of every occupant of the pews. There are two side entrances, an inclined floor, a gallery around the entire auditorium; twenty-two class rooms, with arrangement by sliding partitions for eight additional rooms.

The heating is supplied by hot air; arched windows of clear glass, of art glass and memorial windows admit of light and ventilation; electric jets, in lines conforming to the semi-circular contour of the auditorium and to the arch above the platform, gives a brilliant illumination which is heightened by the white color scheme of the walls and ceiling.

The church bears five memorial windows, four, erected by families of the congregation to their departed relatives, and one, which the Woman's Foreign Missionary Society and the Young Ladies Foreign Missionary Society have united in placing to the memory of Rev. Dr. C. M. Payne. The massive chairs and handsome desk ornamenting the pulpit platform were presented by the children of the late David F. Cannon as a memorial to their honored father, long an elder in this church.

The new building is carpeted throughout, the main floor in Persian effect, and is furnished with highly polished circular oak pews. There are seats for 850 people, 500 on the main floor, 350 in the gallery.

The cost of the church, expense of furnishings and improvements on the church grounds amounts to \$25,000.

The doors were opened for Divine service on Sunday, March 5, 1905.

During the latter part of this month Rev. Dr. E. O. Garrant, of Wilmore, Kentucky, preached for the congregation more than a week, awakening much interest throughout the community and bringing to the church a season of gracious revival.

The new church home, thus completed, stands the crowning work of a century, a palace beside the rude log house of the beginning; and the congregation, then few in number, has grown to a multitude, who tread with thankfulness the courts of the Lord's house, and, in reverent assembly bow with devotion, prayer and praise before the Great Head of the Church, to whom be glory and majesty, dominion and power, both now and ever. Amen.

“Come Jesus, from the sapphire throne,
Where thy redeemed behold thy face,
Enter the temple now thine own,
And let thy glory fill the place.

“We praise thee, that to-day we see
It's sacred walls before thee stand;
'Tis thine for us, 'tis ours for thee,
Raised by thy kind, assisting hand.

“Oft as returns the day of rest,
Let heart-felt worship here ascend;
With thine own joy fill every breast,
With thine own power thy word attend.

Here in the dark and sorrowing day
Bid thou the throbbing heart be still;
O, wipe the mourner's tears away
And give new strength to meet thy will.

“When round this board thine own shall meet,
To keep the feast of dying love,
Be our communion ever sweet
With thee and with thy church above.”



